

ette. . These two bones are for the first death, and the others they get afterwards they keep on drilling the lower lip, into which they put two or more bones. They also bore the ears roundabout and in the holes they stick straws, like a large span set round with colored feathers; and all this is to show off their courage and excite fear. 304
554

The strangest thing in the mountain region of *Talamanca* is that the Indians of the *Zegua* tribe, who are upon the islands and shores of the North Sea, all or nearly all of them have a tail more than a third of a yard long; and doubtless on account of this monstrosity they do not mingle with the other tribes, but are only to be met with on the Island of *Thóxor*, whither the other tribes go to trade for cacao, the yield of which is there very good in quality and abundant. This island is very fertile and abounds in fruit, such as plantains and pineapples, etc., but as I am informed it is already deserted on account of the repeated invasions which have been made by the *Zambos* and *Mosquitos* in league with the English, who carry away the people to sell the men in *Jamaica* and making use of the women. The few that are left have withdrawn into the hills, where they have their settlements or *paleques*. * * * 142
[438]
166
648

As regards the number of the gentile Indians, living among those mountain regions of *Talamanca*, all that is known is that they are very numerous, as shown by the parts which have been subjected and the accounts of the Indians themselves, covering the lands they occupy. 161

As regards the work that has been done in those Missions it is to be noted that those tribes, if not all at least the three that are embraced under the name of *Thalamancas*, were conquered and paid their tribute generally in little nuggets of gold, of which there are records in the archives of the said city of *Cartago*. And in this College there is a copy of a document, from which it appears that in that province there was a city of Spaniards by the name of "*Santiago de Thalamanca*," with its fort of *San Ildelfonso*, but that the Indians rebelled and killed a great many people and they burned the city and destroyed everything. The city was founded on what they called the plains of *Thalamanca*, on the 175
648

[P. 8(A)]

101 The two Bribri groups are to be found at
 361 Cabagra⁴³ and Salitre (šeri) and amount to
 [162] approximately 895 people. Cabagra lies near
 the pass to the upper Lari beside a river bearing its name which is an important tributary of the Diquís. It is about four leagues from Potrero Grande. The exact date of the arrival of Bribri here is not known although it was probably at the end of the 19th century as many of the older inhabitants were born on the Lari and Urén rivers. One tradition holds that certain families fled across the Talamanca Range because they had not adhered to clan regulations in marriage. It is perhaps of significance that very few clans form the groups in both places, and that as people, they are the first to divert from ancient tribal customs. Another popular belief is that Berchi, a king of Talamanca, caused numerous people to flee because of his extreme cruelty (see Folklore: Recent History). Some inhabitants of Cabagra moved westward to Salitre. Gradually, both places have grown as a result of the arrival of other families from the northeast as well as an increased birth rate.

173 At the end of the pass from the upper Coen
 • 166 is Ujarrás of the Cabécares which was settled
 [614] for a similar reason at the same general time.

[582] It is said that "the King of Talamanca prohibited marriage between brothers⁴⁴ and one couple who had disobeyed the rules fled and went to Ujarrás." Others followed to the ex-
 [Text continues Top of P. 8(B)--Quelys]

LANGUAGE

197 Connections and Previous Studies. The majority of linguists connect both the Bribri and the Cabécar tongues with Chibcha.⁴⁵ However, they are sufficiently removed from one another that they are not mutually interchangeable. The intellectually more advanced, but at

[191] the same time conquered, Cabécares generally understand and speak Bribri with exception of
 [Text continues bottom of P. 8(B)--Quelys]

[103] ⁴³ This name has no meaning in any existing tongue. The site should not be confused with N.S. de la Luz de Cabagra which was founded in 1745 by the Franciscan fathers and settled with Terraba Indians two leagues from San Francisco de Terraba. Fernández, 1907, vol. IX, p. 504.

[197] ⁴⁴ It should be remembered that these people are organized on the basis of matrilineal clans. (See Social

[P. 8(B)]

173 tent that this small valley could not support
 166 the inhabitants. Some left for the site of China
 Kichá and there were joined by more people
 from Talamanca. We estimate that there are
 [162] about 700 Indians within the area of Ujarrás
 and China Kichá.

101 Other Sites. There is a relatively strong per-
 144 centage of Talamancan blood remaining in the
 people of the Reventazón Valley, but there
 are none of the Talamancan living habits left.
 Here at Orosi, and farther north at Cachí and
 Tucurrique, are descendents of the Cabécares
 648 from the Coen region. Tres Rios, in the Central
 167 Plateau, was originally settled by Bribri and
 101 Cabécar Indians brought there by the colonial
 government in 1747.⁴⁵ Similarly, at Cangel in
 Guanacaste, there are some few Bribri rela-
 tionships.⁴⁶ The presence of this blood in these
 areas is due to the transferral of many Tala-
 669 mancans by the government of Costa Rica as
 penalty for four uprisings, the first three be-
 tween 1610 and 1619 and the last in 1709,
 which resulted in the destruction of the Fran-
 797 ciscan missions and the massacre of Spanish
 177 men and women.⁴⁷ In these sections of dis-
 placed peoples, acculturation has been trium-
 phant and there is next to nothing to suggest
 the aboriginal connections of the inhabitants
 of these places beyond the ordinary character-
 istics of the mestizo.

LANGUAGE

197 the Chirripó who are not neighbors and have
 191 little or no contact with Bribri. Few Bribri,
 however, do the same with Cabécar. In this
 respect, nevertheless, it should be pointed out
 that the vocabulary used by the Bribri when
 dealing with sacred subjects, prayers, or myths
 533 is almost totally Cabécar. Ancient songs, on
 184 the other hand, are often sung by the Bribri

Organization.)

⁴⁵ Fernández, 1907, vol. IX, pp. 491-92.⁴⁶ Fernández, 1889, pp. 379-80.⁴⁷ Fernández, 1883, vol. III, pp. 325-26, fn. 7; 1886;
vol. V, pp. 162-215.⁴⁸ Lehmann, 1920, vol. 1, pp. 178-356; Mason, 1940,
pp. 76-77.

[P.10(B)]

SA19 Talamanca SA19

Bribri

Cabecar

MANNER OF LIVING

101 Ricans, Englishmen, North Americans, and one
 177 German had lived in this area. The United
 648 Fruit Company, however, saw the value of the
 valley for banana planting. With the advent of
 [166] the Company in 1912, the aborigines retired
 to the hills and did not re-enter the plain until
 Panama Disease killed the fruit crops and in
 1930 the valley was abandoned. From 1930 to
 1956, with the exception of the Union Oil
 Company workers who did not really pene-
 trate the area of Indian habitation, few out-
 siders have settled. Within this number can be
 included some Jamaican Negroes and a scatter-
 ing of Costa Ricans from the interior. The
 people of lower Chirripó have what might be
 termed a "marginal contact" with Jamaican
 Negroes and non-indigenous Costa Ricans in
 the valley of Zent which forms part of the
 Limón Plain, and in Moravia and Tuís, on the
 highway to Turrialba. Here Costa Ricans from
 the interior have extensive coffee, cattle, and
 lumber operations.

[131] The southern region differs from the Carib-
 bean side. A horse can reach almost any house.
 There is less rainfall and more savanna land.

[871] Good schools are available and the people have
 easier access to non-indigenous groups.

Although there are some Costa Ricans from
 the Central Plateau, most of the non-Talaman-
 can inhabitants are Chiricanos, a mixed Indian,
 white, and black element which entered this
 region from Panama during the past century
 either because of political persecution or as
 fugitives from justice. In recent years, a few
 Costa Ricans from the interior and various
 North Americans have settled near Ujarrás
 and China Kichá.

177 The difference in geography, climate, and
 184 neighbors has, therefore, been responsible for
 101 distinctions in beliefs and living habits between
 one area and the other. Attention will be called
 to these differences when necessary. Otherwise,
 the two geographical divisions of the Tala-
 mancans will be treated as one.

177 Acculturation. As can be imagined, there are

"Fernández, 1883, vol. III, fn. 10, pp. 334-39; 1886,
 vol. V, pp. 373-74.

"Thiel, 1927.

"Polakowsky, 1883.

[P. 35A)]

SA 19 Talamancas SA 19

Bribri
Cabécar

765 is often made and is drunk at the burial place
 [273] during the ceremony. Pittier¹¹⁵ records the
 [782] [Text CONTINUES TOP OF P. 35(B)--Qualyst]
 [825]

SOCIAL ORGANIZATION

614 The Clans. The Bribri and the Cabécares
 [616] divided into matrilineal clans which developed
 from moieties. Although a number of clans
 have disappeared through war and sickness,
 those which remain strictly follow the ancient
 582 rules. This emphasizes the non-marriageable
 614 position of all the mother's relatives. A vestige
 of cross-cousin marriage exists but is not
 compulsory. One can marry the mother's
 brother's child but never the offspring of the
 maternal aunt. On the father's side, beyond
 the father's sister and the first cousins, one can
 marry whom one wants. The importance of
 614 clan relationship is easily understood when
 673 one takes into consideration the moral code of
 these peoples. According to this there are three
 great sins which are placed in the following
 order:

- 1) To have sexual relations with own clan.
- [825] 2) To allow an animal to suffer when wounded in-
 [224] stead of killing it rapidly.
- [177] 3) To kill a man. (This may be the influence of the
 Roman Catholic Church and the government of
 Costa Rica.)

582 The need to adhere to clan regulations in
 614 regard to marriage is illustrated by the forma-
 tion of new clans as a result of marriage out-
 side of the tribe proper. This has become more
 important because in the past 50 years many
 [164] clans have died out due to measles and yellow
 fever epidemics, and the always present
 amoeba. In Salitre, for example, a new group
 has been formed which is known as *terú*. This
 started when a Bribri man belonging to the
univak clan married a Térraba woman. The
 Cabécares are less inclined to form new divi-
 sions. Those who have inter-married with the
 • [166] Bribri do not remain in Cabécar territory (see
 list of Bribri clans).

614 On the Caribbean side, clans are associated
 with given geographical sections (see Villages;
 [423] Land Tenure). The land is owned by the
 [756] complete group and the medicine man in

¹¹⁵ Pittier, 1938, p. 26.¹¹⁶ Gabb, 1875, pp. 507-509.

[P. 50(B)]

SA19 Talamanca SA19

Cabecar

Bribri

- 173 Talamanca. This upset the medicine men.
 793 They decided to protect the people and they
 643 bewitched the *usegLa* and the King. That is
 [754] why there are none today.

THE FOUNDATION OF CABAGRA

(Bribri)

- 173 The ancient Borucas made the original trail.
 • 166 Over this came *teka*, the first man who came
 643 to live in Cabagra. He left Talamanca because
 of King *Berchi*¹⁵⁸ who took delight in severely
 castigating the medicine men and ordering all
 the people of the tribe. *Berchi* was a member
 of the *sáLwak*¹⁵⁹ clan, so-called because he
 had a monkey's tail, and anyone who laughed
 at him he had beaten.

- 173 *teka* brought his whole family along to
 166 Cabagra but they did not want to stay. He
 returned them to Talamanca and came back
 all alone. This trip took eight days. He was
 not baptized, but later he was and received
 173 the name of Ciriaco. We do not know his
 799 family name. More people followed him and
 settled in Cabagra because of King *Berchi*'s
 cruelty.

A bishop came and rebaptized the popula-
 tion. Then he crossed the range to Talamanca
 accompanied by Terrabas, Borucas, and
 Cabagras.

THE LAST KINGS OF TALAMANCA

(Bribri)

(Recounted in the plain.)

- 173 Santiago Umaña belonged to the *kumbum-*
 643 *wak* clan. He was the last king of Talamanca
 and wore a gold hummingbird called *batzán*
 in Bribri. He sold Talamanca to foreigners for
 money and went to England to receive it. He
 sold the children of our people.

Berchi was another king. He was the one
 who tied the best men to a tree and beat them
 to punish them. *Berchi* belonged to the *sáLwak*
 clan. He killed Santiago.

[597]
[714]¹⁵⁸ Some Indians say turtle shell.¹⁵⁹ See Appendix III: Antonio Saldafia.¹⁶⁰ *sáL* is "monkey." *wak* is "race" or "seed" or "clan."